4: Burgess E-4, 5 (1926-1927) 1928 AF12 North China AF12

335
*467
[333
338]

studied by Mr. Gamble in 1919, is evidenced by our inabilty in 1925-26 to find any trace of the union.

When Mr. Chang, the old guildsman who gave the report, was asked wherein lay the real source of the guild's authority, he said he thought that a "sincere belief in the master," the "strict adherence" to traditional custom, the "sense of unity" among guild members, and the custom of deciding questions by "majority rule" were the elements that gave the guild its authority and elicited the loyalty of its members. In checking off the elements we had listed as forces which held the guild together, he indicated the following: (a) fear, (b) tradition, (c) respect for superiors, (d) mutual advantage of the members; and added again, "a sincere belief in the master." The mythological founder of the carpenters' craft, Kung Shu Lu Pan, is described in detail by Mr. Gamble as follows:

776
• 173

> Lu Pan, who is worshiped as the founder of the craft of the carpenters and all wood-workers, lived in the Province of Shantung about the Fifth Century B. C. Tradition has it that he was the cleverest man of his generation; that he cultivated the principles of reason and religion, knew a great deal about medicine and made things out of wood. His skill in wood-working was such that he never wasted any wood, and he was able to do his sawing and cutting without the aid of the lines ordinarily used by the carpenters. He is known as the founder of all engineering work, for he made a sky ladder for use when attacking his enemies in the air. This ladder raised and lowered itself, and when fully raised reached the sky. The Chinese say that perhaps the modern airship is the result of the sky ladder of Lu Pan. He invented a wooden bird, which flew to the sky and did not come back for three days. This was followed as a pattern by the men of the Han Dynasty, who invented the paper kite, and so Lu Pan is looked on as the originator of all playthings.
>
> Tai Shan was an apprentice of Lu Pan, but he was so stupid

4: Burgess E-4, 5 (1926-1927) 1928 AF12 North China AF12

that he was disliked by his master. Finally he felt so disgraced by his inability to learn wood-working that he left Lu Pan and went out to the mountains. As he sat there disconsolate, he noticed that all around him were groves of bamboo; and thinking that bamboo was very much like wood, he split it and made baskets, tables and chairs with it. As a result, he is the hero of the bamboo workers, who blame Lu Pan because he was not able to discover the abilities of his apparently dull apprentice.[1]

At the time of the yearly religious meeting in the guild temple, a paper effigy of Lu Pan is made and on the wall to the right and to the left of this effigy are pictures of prominent deceased heads and members of the guild. The arrangements for the religious ceremony are in the hands of the committee for the year. Offerings of food are prepared and placed before the effigy. Also, paper money of the kind similar to that used at funerals and imitation silver "shoes," or conical-shaped structures of silver paper corresponding in size to the silver ingots customarily used in Chinese business transactions, are placed before the effigy. Likewise, smaller offerings of food are placed before the various photographs of the deceased members. Incense is kept burning before the effigy and the pictures.

Each guildsman after registering kowtows (kneels and bows three times with head to the ground from kneeling position) before Lu Pan and the portraits of the guild founders. After the ceremony a play provided by actors hired by the guild is given, presumably for the guild spirit, but to the great enjoyment of the guild members.

It is significant that Mr. H. C. Chang, our investigator, before studying the guild personally had thought that the religious features of these organizations were merely formal. After his study be expressed his own convictions regarding the guild as follows: "The main purpose in founding the

[1] Gamble and Burgess, *op. cit.*, pp. 175-6.